THE INQUIRER

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ORGAN OF UNITARIAN CHRISTIANITY AND FREE RELIGIOUS FELLOWSHIP

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WEEK BY WEEK

IT WAS believed by the Religious Liberals of the 19th century that many of the dogmatic positions and supernatural doctrines of orthodox Christianity would crumble before the impact of modern science and education. Men, they believed, would then turn to a more adventurous faith, which recaptured the lost radiance of an uncorrupted Christianity. The future was with Liberalism, hence they worked with confidence and an eager expectation of the shape of things to come. Despite the rise of a vigorous neo-orthodoxy in the Christian churches, it is true to claim that our forbears were correct in believing that the majority of modern men would abandon the tenets of an outmoded dogmatic Christianity. So far history has proved that they were incorrect in supposing that the loss of orthodox Christianity would be a gain to a liberal faith. Men today are wandering in a spiritual wilderness.

Puzzled People

Recent surveys of the attitude of young people to religion and life reveal the critical situation with which we are confronted. One such survey undertaken by Mass Observation in a London borough in 1945 was published under the title of *Puzzled People*. The authors of this report summarising their findings stated "the explosion or disintegration of orthodox beliefs has left a vacuum which will be filled and will be filled by worse if it is not filled by better". They expressed the opinion that most people would become the easy victims of any resolute opportunists with any ideology because people are looking for something to believe. They pleaded with youth leaders and leaders of the churches to create a living faith in purposive living and faith in democracy. Their findings only reinforced the warnings given by such writers as T. S. Eliot. In his *Idea of a Christian Society*, Mr. T. S. Eliot argued that our culture was negative and inefficient and was consequently unable to withstand against positive forces, even when they were pagan and materialistic. He declared: "I believe that the choice before us is between the formation of a new Christian culture and the acceptance of a pagan one".

The Hour is Late

The urgency of this choice is made clear by the final words of the report published this month by the staff of Westhill Training College for the Edward Cadbury Charitable Trust in *Eighty Thousand Adolescents—A Study of Young People in Birmingham*. Bryan Reed, the editor of the report, writes: "We have only a short span of years in which to train a generation of young people, who know what they think and why they think it, and who can withstand the pressures of propaganda. What this country can contribute to the world at this time cannot be given save out of the quality of the individual citizens. Democracy can only be maintained 'by the virtue of men and women who compose it'."

Eighty Thousand Adolescents

The publication of *Eighty Thousand Adolescents—A Study of Young People in Birmingham* enables us to get a clearer picture of the physical and spiritual condition of youth since it is a careful and balanced analysis of the life of our young people in the second greatest city in the country. Birmingham is a city with a fine liberal civic tradition in which Unitarians have played no mean part. The recommendations of this important survey should be seriously considered by everybody, especially religious and youth leaders. The findings of this report are based on a careful survey of the city and the replies of 1,300 adolescents living in the city to a detailed questionnaire. The editor confesses that the general picture presented by the enquiry is depressing though there are certain encouraging features. The most depressing fact is the marked intellectual poverty of these young people. A high proportion of youth never read any serious literature. Their reading consists largely of such newspapers as *The News of the World*, *The Daily Mirror*, "comics" and the cheaper kinds of magazines. Only ten of them ever read any kind of religious newspaper or magazine. Out of 1,000 readers only 17 boys and girls read the *Observer* or *Sunday Times*. Their wireless listening is confined chiefly to the popular features on the "Light Programme". Talks are practically ignored whilst the Third Programme and Religious Services are each mentioned only once. Many are quite illiterate and have not taken advantage of any form of part-time education. The amount of pocket-money, owing to the remarkable stability of employment, is high judged by the standards of older people. The average weekly amount for youths of 19 years of age is 28/1 for boys and 26/10 for girls, but in extreme cases some of this age have £3 or £4 a week. They visit the cinema three times a fortnight. The influence of the films is not so evil as we often imagine. This report's findings on this subject agrees in spirit with the conclusions of the Government's Departmental Committee on Children and the Cinema. Members of the Government Committee, however, do blame the cinema for nervous strain among children and do not like the influence of the constant repetition of low standards of some films on children's behaviour and moral values.

The Churches and Youth

Among the encouraging facts in the survey is that only a minority indulge in gambling or in drinking. Young people are not out of their homes every evening; indeed most spend several evenings a week at home. It is interesting to note 28 per cent. of the girls and 29 per cent. of the boys attend a church once a week or more. On the other hand, many of them have never attended a church in their lives. The editor of the survey comments: "In view of the fact that considerably less than a quarter of the total adult population is in regular association with the church, it would seem that churches are losing young people in their early twenties (rather than in the late teens) or that we may anticipate an increasing influence of the church when those who are now young people become adult. We have attended a number of churches in our city

where the evening congregation consisted almost entirely of young people in their teens". From our point of view, the Report is most stimulating when discussing the lack of a spiritual basis for all youth work. It is very significant that many social leaders, even those who cannot accept orthodox Christianity, are now seeking for some spiritual basis to make their work purposeful. As T. S. Eliot wrote the choice is between the formation of a new Christian culture and the acceptance of a pagan one. Even church groups, in the opinion of the report, are suffering from the lack of positive direct teaching of religion. Clubs generally are doing satisfactory work under present-day circumstances to meet the physical and recreational demands of youth. Their failure is that of not giving the younger people a dynamic faith or a philosophy of life. Too often youth is isolated from the general life of the community.

(*Contributed by H. H. Cheetham.*)

WHAT DID DR. BURI MEAN?

3.—SCIENCE AND HISTORY

By The Editor

IN THIS concluding article we shall write of what Dr. Buri had to say about science and history in his contribution to THE INQUIRER, of April 8.

But one or two preliminary comments are necessary.

We saw in our first article that it was not until four hundred years after the death of Christ that the doctrine of the Deity of Christ was finally expressed in the form in which it has since been held by the Traditional Church. This form was laid down by theologians, men no better and no worse—probably better—than other men. We must assume that they acted through the ordinary powers of the human mind and conscience: there is not the slightest evidence to indicate that any other powers were at work through them. These men of the fifth century laid down a dogma which has since been accepted as a revelation, the dogma of the Trinity which embodies the doctrine of the Deity of Christ.

Now this dogma is extremely abstruse, so abstruse that we had better call upon an Anglican scholar to witness to its nature. "Few Christians", wrote the late Dr. Hastings Rashdall, "few clergymen, and not all professed theologians, could say what they mean by the doctrine of the Holy Trinity in any words that went beyond the actual letter of the Creeds without stumbling into one or other of the positions which have from time to time been branded as heresies by some Council or by accepted theological tradition."

This is abstruse doctrine indeed, so much so that even the World Council of Churches, which now represents practically all the churches in Christendom outside the Catholic Church is founded upon an admitted heresy. All the Christian theologians combined who took part in the founding of that Council could not avoid a heretical formula when trying to define one part of the doctrine of the Trinity.

The result of abstruse doctrine in the days of the early church was to withdraw religion from the layman and concentrate it all in the hands of the theologians.

The theologians were the men who presumed to know everything worth knowing. Theology was the queen of the sciences because nothing else counted for very much outside it. Until modern times the Church, through the theologians, was the dominating power in men's lives. In the Middle Ages, anyone who presumed to possess knowledge outside the dogmas of the church was regarded as either an evil person or a kind of magician—the scientists were the magicians.

But during the past hundred years something of immense consequence has taken place. The layman has come back into religion again, and he has come with dramatic force in the person of the scientist. It is the scientist, in the widest sense, who in this modern age has upset theology. And he has had his revenge! The scientist is now regarded as the man of knowledge and the theologian as the magician. This exaggerated contrast—and of course in many ways untrue one—fairly well typifies the place the scientist and the theologian now holds in society.

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Now we quote Dr. Buri. We must not, he says, try "to establish beyond (science) an irrational authority of revelation, but from within the realm of science, where it is aware of its own limitations, to be free to behold the unconditioned which science cannot lay hold of".

There is then something, according to Dr. Buri, that science cannot lay hold of. That something we described last week as a Reality or Truth behind and beyond all appearances, which religion calls God. But God, according to Dr. Buri, can be understood "from within the realm of science". This is the important part of his thought. It is from the insight of sciences—that of the scientist, the layman—that God can be perceived, as well as from the insight of theology—that of the theologian, or the mystic.

What then is science? "The kernel of the scientific outlook", says Bertrand Russell, "is the refusal to regard our own desires, tastes, and interests as affording a key to the understanding of the world". This is a noble utterance. This is science. But it is also religion as understood in its depths. It is Jesus on the cross, subduing everything personal to himself in the understanding of truth. It is clear that the kernel of the scientific outlook and the religious outlook are the same.

But Dr. Buri warns his readers not to try and establish "beyond science an irrational authority of revelation". This is where the contrast is found between the scientist, in Russell's sense, and the theologian, in the sense of the magician.

When Karl Barth declares "that the God of Mohammed is an idol like all other idols" he is speaking and acting as a magician. He is using an irrational authority for establishing a truth which he has never tested in practice (he has never been a Moslem, and therefore cannot know), and is far from subduing his own tastes and desires in the understanding of truth. When he affirms also from his irrational authority that "the whole subject (of religion) would consist in abstract conjectures and reflections devoid of any significance for life and also destined to break down at once as empty speculation, if they sought to be anything else than the exposition of the fact that God has revealed himself to man in Jesus Christ", he is waving the magician's wand. He is trying to impose on facts his own particular desire and will rather than undergoing the discipline of learning from them. With a wave of the wand he ignores every other experience of mankind and tries to conjure up truth out of his own formula—magically used. This use of "irrational revelation" (which, by the way, may as well mark a spiritual sickness in Europe as anything else) is far, far away from the challenge of the layman. It is the device of a theologian trying to retire into his old position of authority, only modern conditions have made that position—as occupied in the manner of Karl Barth—one of magic rather than reason.

* * * * *

We now come to history. Dr. Buri's phrase is, "in the stream of history to take possession of our inexchangeable historical situation". We cannot wish ourselves out of history. We cannot, for instance, construct some notion of history that will inevitably rescue us from the conditions of our present historical situation. We cannot find a meaning for the plight we are in—if it is a plight; many of our ancestors would have regarded it as little short of paradise—by going back, say, to Adam, and from thence to the Incarnation, and from there to some divine plan in which, if we will only believe, we shall find salvation. No, we must realise where we are, in the twentieth century, with two world wars behind us, rumours of a hydrogen bomb around us and many other unpleasantnesses; and from the point of *now*, here at this moment, work out our own salvation.

That salvation will not be accomplished by running away from formidable facts—and, of course, formidable facts will present themselves in different forms to different people—in a nice misty world of make-believe in which all would be for the good if only everyone would act for the good. That supernatural world does not exist. The world of being is here at this moment. God, as it were, criss-crosses into history at this moment. This appearance of time, at this moment, is not like any other appearance of time at any other moment. This moment is *now*, and in this now we have to work out our own salvation. The being of God can only be found through the existence of man, and man exists at this time of the "cold war", of the "iron curtain" and many other evils. The duty of man in the stream of history, is to be in history

not out of it in thought or hope; he must seize it, and with the awareness of God, here and now, transform this history towards the nature of God.

* * * * *

Here we have partly accomplished our task. We have barely mentioned the implications in all this for Liberal Christianity. Perhaps on another occasion we shall return to this. Two matters are clear; if science of itself cannot reveal God, or to put it in another way, if rationalism cannot reveal God, what other approaches are open to men, and to Liberal Christianity for the knowledge of God? If the kernel of the scientific method, and the kernel of the religious insight are the same, what is different in religion that makes religion the fundamental means of the knowledge of God?

Secondly, it is clear that Liberal Christianity will have to rethink its Divine Plan. "Onwards and upwards for ever", or for that matter any supposed plan which includes the whole of history, hardly fits in with the experiences of this generation. This generation is rather poised within a drama of dialectic; it has to create a new vision of life out of an evil which is real and threatens mankind, and a good which can save it. And that dialectic is not likely to pass away with this generation. No imagined utopia of the future or reconstruction of the past will relieve this generation of its task—that is present, here and *now*.

HIMALAYAN SILENCE

By Anthony Elenjimittam

(*Anthony Elenjimittam is on a pilgrim's journey into Tibet. He sends us this first account of his experience.*)

An itinerant preacher's life, a homeless wandering monk's ventures in India are fraught with many risks. But at the same time such an adventurous risking and launching into the unknown enables one to see the face of Isis unveiled, enter into the Holy of Holies of the Most High, and attain the highest spiritual freedom of the emancipated, the freedom of the blowing winds and flying larks.

The first rays of the rising sun hit at Kanchenjunga (28,146 ft.) and at Everest (29,141 ft.) and I see before me the majestic snow peaks soaring into God's blue skies. It is now one full week since I have lived at the foot of these highest mountain peaks of the world and we do not get tired of each other. The spirit of the Indo-Aryan *rishis* who sang Vedas and the Upanishads continues to hover over me and I am blessed with glimpses into certain truths which one may experience but never dare describe. Kaliampong is a small sub-divisional village of the Darjeeling District of West Bengal which is the central place and meeting junction for Bhutan, Sikhim, Nepal and Tibet. Here I am resting for a while on my pilgrimage into still fresher woods and pastures new. Here I recuperate my broken health. Here I dress my wounds like a soldier of God who prepares for a new onslaught upon the fortress of the enemy, the kingdom of Mammon, "Mara", "Satan"—all symbolic expressions to signify the eternal struggle of the spirit with matter, of the Real with the apparent.

As one proceeds along the Indo-Tibetan route—which men like Sir Francis Younghusband and I. J. MacDonald traversed many a time—the idea of a World Congress of Religions and Faiths grows so natural in the mind of the pilgrim. For all along these hills across the length and breadth of the Himalayas one constantly comes across all specimens of religious and races in the world. It is only in these silent, majestic, solemn regions of the Himalayas one recognises how the quarrels between Hindus and Muslims, Catholics and the Protestants, the Jews and the Gentiles are nothing but disputes about straw and shell. The soaring heights of the majestic Himalayas just smile at the childishness and folly of the religious communalists and rigid dogmatists. The personalities of Jesus and Buddha, of Laotze and Francis of Assisi shine resplendently anew as one sits calm at the lap of Mother Nature. Here one meets the *yogi* who spent his prime of youth and middle age at one single stretch under the sheltering wings of the Himalayas, whose mental concentration was such that all he knew during the last fifteen years of spiritual practices was that night succeeded day, that peaks surrounded him on every side, and that God and God alone was everywhere. This *yogi* I met is a hidden gem, a man who has reached Himalayan heights in the art of self-control, self-knowledge and God-realisation. Yet he is unknown to the entire journalistic and civilised world. How hidden is God and how few are those who do really seek and find Him!

The Himalayan tribes are of absorbing interest not only to anthropologists and psychologists; they are precious laboratories in which to study religion and philosophy. As one wanders along the scattered villages from the foot of the Himalayas up to the common frontiers of Nepal, Sikhim and Bhutan there come unsought the representative specimens of the original anthropological prototypes, the Indo-Aryan, Mongolian, Chinese, Dravidian and the Negrito, mixed races of all sorts, with religions ranging from crude animism to the most superfine heights of Vedantic Idealism. What is most strikingly characteristic of these tribes is their candid sincerity, simplicity and hard-working nature. Their womenfolk are emancipated and their children are the most happy, healthy and labouring types I have ever met with in this world. If one has to see the original state of innocence and purity of Adam and Eve prior to their fall, all that one needs to do is to spend some time in this earthly paradise across the Himalayan Range.

"Two things strike me with awe and reverence, the starry heavens above and the moral law within", said Kant. But here in these graceful jungles, and in the wild beauty of the Himalayan dales and vales there are a thousand items that strike me with awe, reverence and wonder. The world of London, Paris, Rome and Calcutta is the very denial of the life of innocence and purity of these majestic Himalayas. Here is offered a chance for searching minds to reach heights of spiritual perfection and review the situation in the world of men and events from a divine angle. The world wars and the deliberations of the "big Threes" and "big Fives", the closed door meetings of politicians and diplomatic manoeuvrings, popular religions exploited by both priests and politicians, are seen in their naked reality. Nay, even death, the laying down of the mortal frame from the speck of divine consciousness in man, is conquered through the grace of Mother Himalayas.

Here is a solemn silence more eloquent than libraries and universities. Here on the lap of Himalayas did Vivekanandas and Rabindranaths hear the loftiest melodies of spirituality and mystic trance. Here in this calm solitude and soothing air all the forms of neurosis of modern civilised man are brought to an end; worries and anxieties are removed; he becomes free and pure, taught in the schools of silence of the majestic Himalayas.

MEN OF ALL FAITHS

(Contributed)

Having read with much interest Mr. Peacock's admirable article in The Inquirer, of April 15, it appears clear that in his view one of the main conditions which is hindering a wider understanding and a more spontaneous reciprocity between members of the World's Religious Systems, is ignorance; a shocking and unpardonable state of things indeed, especially among the clergy and teachers who should be, and who doubtless consider themselves, qualified to teach other people.

Mr. Peacock writes, that "there is need for much educational activity among men and women of non-Christian faiths in order to deepen their concern with the wider aspects of religion. Orthodox Christians are not alone in their exclusiveness".

Obviously, much more education is needed outside the Christian faith also.

History shows that besides the physical necessities of light, food, sleep, etc., human beings have always conceived of some extra material power to be feared, worshipped or adored, and men have striven to contact this power.

Two thousand years ago, Jesus of Nazareth walked the earth. Can it still be ignored that he was both preceded and followed by others who taught the Spiritual verities, or is it likely that any one of the limited creeds is the only custodian of the whole truth or has the monopoly of the saints?

Why have religions been so apt to crystallise into some farrago of ecclesiastical nonsense, dubious symbolism, lip-

service and the "vain repetition" of threadbare formulæ? Surely it is because so many of the teachers and expounders —who should know better if anyone does—are so ill informed that they do not realise the priceless heritage of wisdom which has accumulated through the ages and which they are too indolent to study, or too stupid to understand.

In the ancient Indian scriptures there is a profound knowledge of the difficulties and potentialities of the human soul, far beyond any system of psychoanalysis that most moderns have ever heard of (save possibly Dr. Jung). Detailed instructions on the Way of Liberation from earthly anxieties and the attainment of happiness, form the theme of the teachings of Gautama Buddha: reiterated insistence on the need for constant watchfulness and prayer are given throughout the Koran, and so on. In the sacred literature of all the great World Religions of which there is now a wealth in translation, spiritual realities are emphasised and revealed.

Mr. Peacock suggests that instruction in and appreciation of the various religious systems should be mutual and not bounded like the view of one of the late Professors in the Manchester University who owned "Yes, I'm obliged to teach some Comparative religion, under the rules of the Foundation; so I just give the students Professor Rhys Davids' little primer on Buddhism; *but it goes sadly against the grain*". And the old gentleman sighed. Or the opinion of the learned Professor broadcasting a few weeks ago who asserted that the life and teachings of the Buddha were largely a matter of myth and legend and not based on the historic accuracy which was possible with the Christian story. (I quote from memory.) Surely those who profess to expound the scriptures should study them at first hand; not only one, but universally, each in its turn.

Mr. Peacock has written of the "Communal Services entitled 'Men of all faith' held in Caxton Hall in April and May under the auspices of 'The World Congress of Faiths' as a 'moving experience' and of the sense of 'Fellowship' they brought to those conducting them". What of the audience?

What did it matter to us whether the gentle, yellow gowned Buddhist Bikhu was Mahayana or Hinayana or Zen? Who could tell whether the Muslim Imam chanting the sonorous phrases of the Koran was sunni or Shiah, Ahmadiyya or Sufi, who distinguished even to which denomination the two robed Christian ministers belonged? And what did it matter?

What we, the audience, did know was, that, for once, differences of race and creed were blotted out, for they are things which belong only to the analytical mind, and an appeal for the Brotherhood of man was going straight to the heart. A message was being given direct from the sages and seers of the past to the restless searchers of the present, and a few weary people, exhausted by the speed and confusion of frenzied differentiation were conscious, if only for the space of half an hour, of their common humanity and a common longing that can only be satisfied by the direct appeal, all too often forgotten, which the wisdom teaching of the ages can supply.

OUT OF THE PAST

It was a wise decision of London Unitarians to ask John Ballantyne to write *Pioneers; the story of London Unitarians and their churches* (Lindsey Press 1/-). No man knows the history of London churches better than he. From the days of his young manhood he has served them, firstly as layman, subsequently as minister.

Turn over these pages and read of Nathaniel Vincent, minister of the congregation from which Stamford Street Chapel is descended. Vincent preached his message amid the ruins of the Great Fire; soldiers interfered with him, on occasions he was pulled from his pulpit, but no opposition ever silenced his mighty eloquence. When he was not actively preaching he was busily writing. *God's terrible voice in the city; A covert from the storm* are the titles of two of his pamphlets.

Read, too, of John Biddle, whose biblical study led him to the Unitarian position; of Thomas Firmin who sought the formation of Unitarian societies within the Church of England; of Richard Baxter who envisaged an all inclusive fellowship for protestants, of Theophilus Lindsey who bravely left his Catterick vicarage and founded Essex Street Chapel. Read, too, of others no less famous who upheld the banner of faith amid much opposition and persecution.

In days like the present when there is much talk of "Unitarian Advance", it is stirring to read about the many sided activities of Robert Spears, first missionary minister of the London District Unitarian Society. Spears brought new life to the Stamford Street Chapel; had successful ministries at Stepney and Highgate, helped to initiate causes in Forest Hill, Croydon, Notting Hill, Peckham, Stepney; served the British and Foreign Unitarian Association as Secretary; edited several Unitarian journals, and distributed in one year ten thousand leaflets, as well as hundreds of copies of Channing's collected writings.

Into these thirty-seven pages, the author has crowded many other stories no less thrilling. It is a story of London churches and their peoples but it is a story for Unitarians everywhere to read. And especially the young. Let no one imagine, however, that John Ballantyne is concerned solely with the past. He is no less mindful of the future and what it demands. His final words merit attention. "We are", he writes, "trustees and we and our aftercomers must be more faithful to the mighty trust, bringing into our corporate worship greater beauty and sincerity, a devotion so deep that it becomes dynamic, making our churches trysting places with all that is highest and importing into all our work a finer magnanimity, seeing ourselves not as a movement of denial, negation and controversy but longing to work with warm-hearted comradeship with all who work for the Kingdom."

Pioneers ought to be available on every church bookstall. The older scholars in Sunday schools should be made acquainted with its story. And John Ballantyne ought now to give his mind to writing *The Story of Baxter for Unitarians* which in these pages he urges others to undertake. His book shows he has the two essential gifts for the task. He writes clearly and he has enthusiasm for his theme. *A.P.*

GENUINE RELIGION

From The High Pavement Calendar, Nottingham

Too much religion is no more than inviting the minister to clothe in splendid words aspirations and ideals already in the minds of the listener. If blueprints for the Kingdom of Heaven could save us then we should already be standing in Paradise! Genuine religion begins from a new experience and must not be confused with the desire, however admirable, of giving forth an utterance seeking to shape men's minds to what is desirable. There is a wide difference separating what one might wish to experience and what one has experienced. Great religion never makes this confusion. It springs from a glowing certainty of having been in the presence of ineffable things from the inspired moment coming back to life to inspire and encourage others. To find the deep springs of spiritual renewal is a quest worthy of our fullest endeavour. We listen with the inner ear for the truly prophetic voice once more.

Truly we try to be comforted when we consider there may exist many "fellow-travellers" of Unitarianism but, as a practical minister, I do not find it very satisfying comfort. Is it as simple as we fondly deceive ourselves into believing? Late one night a young schoolmaster detained me in the lounge of my hotel. He was a Master of Science and was easily able to converse in the realms of theology, literature and philosophy. He was kindly, humane, and broad-minded. He was sympathetic to the extent of flattering Unitarianism as the only Church fellowship which most nearly lived up to its ideals. But by the early hours of the morning it was very clear this intelligent young schoolmaster still maintained a benevolent neutrality towards religion. There was no conviction on his part that he should commit himself personally to open fellowship with us. To me, it seemed he was like the majority of ordinary folk made articulate. Those who are without our churches have no desire to come in, whatever we may say to the contrary. This may sound extreme, though I think it is time we faced the fact. They are not less religious than their fathers but they cannot see imaginatively the relation between worship and daily living. When we have ourselves found the pearl of precious price, its outward show in us is the kind of evidence which will bring conviction to

those who so far feel commitment is not necessary. The first Christians were a minority in an alien world, faced by dangers and physical agonies terrifying indeed; yet they conquered by the real transformation their religion fashioned in their lives and experience, so that Paul never more truly wrote than when he set down the words: "Ye are our epistle . . . an epistle not written with ink, but with the Spirit of the living God".

The moment is one for courage and optimism when we can get away from our nineteenth century moorings and reveal the Power of God manifest in us as it has been in times gone by.

BOOK REVIEWS

In 1740, the philosopher and divine Bishop Butler was made Dean of St. Paul's and eight years later he declined the archbishopric of Canterbury. The present Dean of St. Paul's, the Very Rev. W. R. Matthews, has edited with an introduction and notes a volume entitled *Fifteen Sermons and a Dissertation on the Nature of Virtue*. Dr. Matthews says in his introduction that the sermons are important because they contain the exposition of Butler's ethical theory. "The fundamental ideas are to be found in the first three sermons and in the *Dissertation*".

The first three sermons, writes Bishop Butler, "were intended to explain what is meant by the nature of man, when it is said that virtue consists in following, and vice in deviating from it". Other sermons apply the principles and the ethical method to such subjects as resentment, deceit, love of neighbour and of God.

It is only in recent years that "psychism" and occult phenomena have been seriously considered by the majority. Three books on my list indicate two separate approaches to the controversial subjects involved. *This World and That*, by Phoebe D. Payne and Laurence J. Bendit, is a work for the sceptic to study. Dr. Bendit is a medical psychologist, and his wife, Phoebe Payne, a medium. They consider such questions as survival, ghosts, spiritualism, séances and healing. In their summing up they rightly say that some midway position must be found. The sceptic must not always be sceptical; but in this book his scepticism is respected.

This does not apply so precisely in two books by Mr. Shaw Desmond—*How You Live When You Die* and *Reincarnation for Everyman* (Rider, 10s. 6d. and 8s. 6d. respectively). Mr. Desmond is an exuberant writer. He wants to communicate his enthusiasms to the reader and he always manages to do this. But at times his enthusiasm tends to over-reach itself. In his "Guide to the Next World", as the first of the volumes is sub-titled, he is so specific and so certain that the beginner in psychical research may be troubled and even put off.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

A GREAT UNITARIAN COMPOSER

Sir,—I wonder how many of your readers know (I had no idea of it myself this morning!) that one of the great composers was an avowed Unitarian? I have just been reading Madge Robertson's translation of David Monrad-Johansen's fine biography and critical study of Edvard Grieg (Tudor Publishing Co., New York). Apart from his creative genius three interesting facts about him stand out above the rest: his political radicalism; his deep and very real love of nature (especially of his native mountain scenery); and his bold and simple religious faith.

Here are two expressions of the latter in his own words (the second of them written the year before he died):—

"As a Unitarian I stand near Bjørnson, but his conception of God is not quite clear to me. Primitive force, yes—very well. But behind its incessable manifestations . . . to be able to see a great love, that is the great art . . ."

"During a visit to England in 1888 I was very much impressed by Unitarian opinions (trust in God alone, belief in a three-in-one God and in a son co-equal with him is horrid) and in the 19 years that have passed since then I have stood by this conclusion."

Verdi was an anti-Romanist Unitarian without knowing it; but Grieg could name his faith!—Yours,

Basil Viney.

THE INQUIRER

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NEWS REVIEW

SCOTTISH UNITARIAN GENERAL ASSEMBLY

The Annual General Meetings and Conferences of the Scottish Association and the Scottish Unitarian Sunday School Union were held jointly on Saturday, May 6 and Sunday, May 7, and the place of meeting for the second year running was Loch Lomond Youth Hostel. It would be difficult to imagine a more convenient arrangement for such meetings. It was surely a brilliant and happy idea which was first considered two years ago by the Scottish Unitarian Association Committee to depart from the usual custom of holding the A.G.M.'s in one or other of the Scottish churches. There were about 125 people present, thus trebling the numbers attending formerly.

Besides the A.G.M.'s of S.U.A. and the S.U.S.S. Union three conferences were organised, two in the interests of the Sunday School function—both addressed by the Rev. Walter M. Long, President of the S.S.A.—and a general conference which was addressed by Dr. S. J. Kennett. The subjects chosen by Mr Long were "Teaching our Faith" and "The Place of the Sunday School in the Life of To-day", and by Dr. Kennett, "Planning the Future". The speakers served us well, and the time for discussion proved all too short to ask all the questions and put all the points the audience had in mind. However, we all felt the passionate sincerity of both speakers and realised that our movement is happy to have such advocates of our Free Faith. The Rev. A. Whitford conducted the Service of Worship on Sunday morning, taking as his theme, "Great Things are born in silence".

The social function of such a gathering was not forgotten. On Saturday night there was a Conversazione, and on Sunday afternoon one had a three-fold choice: a motor boat trip on the Loch, a tour by motor coach or a walk among the adjacent hills.

Fine weather, good fellowship and perfect organisation combined to make this second gathering of Scottish Unitarians "on the bonnie, bonnie banks" a very memorable occasion. After all, ours is a Religion of the open mind and the open air, so what more appropriate setting for our annual rendezvous!

One name in particular must be mentioned anent the organisation, that of Mr. Alex Dand. He was the perfect organiser. *A. R.*

TEMPERANCE ASSOCIATION ANNUAL MEETING

The Annual Meeting of the Temperance Association was held at University Hall, London, on the afternoon of April 19, with the President, Dr. Dorothy Tarrant, in the Chair. The Committee's Report and Statement of Accounts were duly adopted and the Officers and Committee elected for the ensuing year. Speaking to the adoption of the Report, Dr. Tarrant said that there was great need for temperance work and teaching, especially among the young, as the use of alcohol, even in small quantities, tended to loosen the controls and lower the standards. True temperance was not moderation. The historic use of the word implied complete abstension from alcoholic drinks, and she wished to stress the abiding importance of the work of the Association and its witness to-day.

PEACE FELLOWSHIP ANNUAL MEETING

The Annual Meeting was held at University Hall, London, on April 19. Miss D. Wrigley, President, presided. The Rev. Walter Long explained how the Fellowship came into being in 1915 as a group of those who were opposed to all war and wished to maintain a pacifist witness within our group of churches. The Rev. R. V. Holt claimed that the Fellowship should include all who worked for peace. The basis of the Fellowship which has been in use since 1923 was re-affirmed. Miss Wrigley was re-elected President and the Rev. Hill Wareing was appointed Honorary Secretary.

Manchester District Women's League.—The Spring Meeting of the Manchester District Women's League was held at Chowbent on Saturday, April 28, when Rev. Margaret Barr conducted the Afternoon Service, explaining her position in India as a representative of the U. and F. C. Churches, and how she strives to teach the essential points about the Unitarian faith to the people among whom she works. At the evening meeting the President, Mrs. Maurice Jones, gave a very full and interesting report of the Annual Meeting in

Can You Do Five Minutes' Work?

"I may say", writes a correspondent, "the order for 12 copies will very likely be increased—however, it represents twelve new subscribers, not bad considering it only took five minutes at our Vestry meeting yesterday."

The Inquirer is the major form of Unitarian and Free Christian publicity. If every church increased its order by only six copies more publicity could be done for the U. and F.C. churches, and more cheaply, than by any other means.

London which she attended as a delegate from the Manchester District. Miss Barr then spoke about her educational work among the Khasi people as the first step in her work. This was brought to a conclusion when the government took over the management of all the schools. Miss Barr was then free to undertake the second step and the most important one, the organisation of Rural Training Centres, at which she hopes to train workers for the village churches. The Chowbent ladies presented Miss Barr with a spray of Sweet Peas as a token of appreciation of her great work among the Khasi people. A collection was taken which amounted to £7; it was given to Miss Barr to help further her work in India. The warmth of the hospitality offered by the Chowbent branch and the inspiration of once again hearing Miss Barr all helped to make a memorable meeting and will long be remembered by the 250 members who were present representing 29 branches.

The South-East Wales District Women's League.—The Annual Meeting was held at the Old Meeting House, Trecynon, Aberdare, on Thursday, April 26. Ninety-one members representing seven branches answered the roll call. The District President, Mrs. M. Thomas, Nottage Porthcawl, presided. An interesting and practical address on "Grace" was given by Mrs. Sokell, National President, which was thoroughly enjoyed by all, and a member from each branch voiced their appreciation and heartily thanked Mrs. Sokell.

A Business Meeting followed and excellent reports were given on the activities of all the branches. A generous tea was prepared by the friends of the Old Meeting House. After tea a Communion Service was held, conducted by the Rev. Jacob Davies, Minister of Highland Place, and Minister-in-charge of the Old Meeting House.

Liverpool and District Sunday School Society.—An Arts and Crafts Festival, a new venture for the Society, was held at Ullet Road Church on Saturday, April 29, Professor Collinson acting as Opener. The number of entries was small but the standard of work was very high, and the whole afternoon was thoroughly enjoyed by members of the churches, who came in good numbers, despite the weather. The Festival was sufficiently well-supported in all directions to justify favourable consideration being given to the possibility of making it an annual affair.

Esperanto Union for Liberal Religion.—The usual Service for each fourth Sunday in the month was held on April 23 at the Stratford Unitarian Church. Rev. E. Kersley, of the Plymouth Unitarian Church, was the preacher, and the Service, conducted entirely in the Esperanto language, was well attended. The Union, with a growing international membership, has lately been unfortunate through the inability of Mr. W. Reeve to serve further as secretary-treasurer, and the death of the Rev. D. Robson, who produced the quarterly bulletin of the Union. It is to be hoped that successors will be obtained, and the work of the Union continued, for it is difficult to conceive how any widespread fraternising between liberal religionists of different countries can be effected without the removal of the language barrier.

Western Union Sunday Schools.—On Saturday, May 6, 1950, a successful One Day School for Sunday School Teachers and Youth Leaders was held at Trim Street Chapel, Bath. The lecturer was Rev. H. H Cheetham, Secretary of the Sunday School Association. At the afternoon session the subject was "Teaching Material and How to Plan Lessons", and in the evening, "Modern Teaching Methods", illustrated by film strips, &c. Both lectures were full of information and the lucid and interesting way in which they were presented was much appreciated by the delegates. Representatives came from Lewin's Mead and Oakfield Road, Bristol, Cheltenham, Trowbridge, Bath and Taunton. The local arrangements were made by Rev. W. D. Ward and Miss Linsley.

Southend.—There was an excellent attendance to welcome the Rev. and Mrs. E. G. Green, several London churches being represented. Mrs. A. C. Williams, who had succeeded Mr Green in 1936 and now handed back her charge, conducted an inspiring Service. Mrs. Carpenter, Chairman of the congregation, after reading many goodwill messages, officially received the new minister, expressing pleasure that he had returned to resume his former ministry. Rev. Arthur Long gave the Charge to the Congregation and Mrs. F. Cordell welcomed the minister on behalf of the laity of the Eastern Group of London Churches. At an enjoyable social in the Church Hall, Mr. and Mrs Green were able to meet old and new friends in a spirit of comradeship which promised well for the future of the church.

Wareham Re-Dedication.—The exterior and interior renovations and redecoration of the Wareham Church have been completed, and a Service of Re-Dedication was held in the afternoon of Sunday, April 30. Mr. L. R. McCulloch, recently appointed Lay Pastor in charge of this church, made this Service an occasion for a Reunion of Unitarians in the region. Contingents from Ringwood, Bournemouth, and Poole, with their respective Ministers, Dr. J. C. Flower, the Rev. L. Redfern, and the Rev. E. Penn, together with the Wareham congregation filled the church to capacity. Mr. McCulloch conducted the Service and the Rev. L. Redfern gave the address.

The singing in which everybody heartily joined was led by the organist and choir of the Poole Church—in fact the whole-hearted way in which the united congregations joined in the singing and worship was indeed a remarkable witness of the enthusiasm which stirred the hearts of all in this Reunion Service.

In his sermon the Rev. Lawrence Redfern said that they were assembled that day at an important and significant moment in the history of Wareham Chapel, and their hearts were filled with rejoicing at the completion of a great piece of work. The House of God had been restored and renovated, and now was the time to renew their hearts and to dedicate them afresh to the service of God's House.

As it was with this beautified building, so let it be with the hearts of the people. Let them rejoice in their strength and worship the Lord in the beauty of holiness.

After the Service tea was provided in the social hall of the church, where a warm fellowship between all the congregations present was evident.

MISS AMY CATHARINE HERFORD

Miss Amy Catharine Herford, who passed away on May 4 in her 97th year, was the elder daughter of Charles James and Mary Jane Herford, of Manchester. The whole of her life was spent in Manchester. She was a devoted member of Cross Street Chapel and Platt Chapel, and a loyal supporter of our General Assembly of Unitarian and Free Christian Churches. Staunch for freedom, it was because of this deep loyalty to liberty that she found inspiration in our Free Religious Faith, and gave to its ministers her friendship and encouragement.

She was devoted to the cause of Peace and was a member of the Women's International League. After the death of her parents she and her brother, Hugh, kept house together and between them did much quiet good work for peace and social betterment which cannot be fully estimated. Their sympathies were with left wing social and political workers of whom many were frequent visitors at their house. Since the death of her brother, Hugh, her activity decreased with growing infirmity, but almost to her latest years she visited lonely people among her neighbours and she was known to everyone as she went on her quiet way.

She had a mind tempered with a natural culture and an insight which saw what is beautiful and true in life in the same way, as it has been said, "that one with a high appreciation of literature moves instinctively to what is gracious and lofty".

Her life was governed by the thought: "I shall pass through this world but once, any good thing, therefore, that I can do, or any kindness that I can show to any human being, let me do it now. Let me not defer it or neglect it, for I shall not pass this way again".

The Funeral Service was conducted by the Revs. C. A. Piper and S. Mossop on May 9 at the Manchester Crematorium. *S. M.*

HARMAN TAYLOR

The congregation at Gateacre Chapel has suffered a grievous loss in the sudden death—briefly alluded to in The Inquirer of April 29—of Dr. Harman Taylor. Only slightly less is the loss which the churches of Merseyside have sustained. He had been associated with them ever since he was assistant to the Rev. J. C. Odgers at Ullet Road (1915-17), apart from war service (1917-19) when, his medical studies completed, he served as a captain in the R.A.M.C. Upon his return, he made the medical profession his career but continued with the ministry of the Word by acting as a lay preacher in the district and beyond. For the past seven years he had been closely associated with Gateacre Chapel, serving it as warden and committee man. A regular morning worshipper, he brought others with him—both fellow Unitarians and visitors to his home.

His Unitarianism was Biblical and Christocentric—the outcome, in part, of his training at U.C.M. and, in part, of his temperament. He wanted to feel that the faith he commended and by which he lived was rooted and grounded in experience—the longer, the better. It was not by chance that he often used the word "Presbyterian". It reminded him that both he and his denomination had roots in the past. To his friends, it had a wider significance; it reminded them that he, like those who used the word in the late 17th century, was, at heart, an unwilling nonconformist. "When I go there", he once said of the parish church in the graveyard of which he now lies, "I feel I am in the stream". That throughout his life he resisted this pull is eloquent testimony to the place he accorded to conscience and conviction.

This same loyalty gave him a forthrightness which was not to everybody's taste. He regretted this but did not allow it to deflect him from what seemed to be the right and proper course of action. Injustice, actual or threatened, always roused him. But if, like Greatheart, he carried a sword and used it, when occasion demanded, also, like Greatheart he was willing to give a hand to the weak and the helpless. Most of his many kindnesses were done by stealth but a congregation, which filled the little Chapel for the Funeral Service and which was representative of the medical, social and cultural life of Liverpool, bore testimony to the esteem and affection in which he was held over a wide area and by many different persons. *D. P. S.*

CALENDAR

SUNDAY, *May 21st*, 1950

Aberdare, Highland Place, 11 and 6.30, Rev. D. Jacob Davis.
Abergavenny, Un. Church, Shire St., 11 and 6, Rev. F. Mumford.
Aberystwyth, New Street Meeting House, 11, Mrs. R. H. Soulsby.
Accrington, Unitarian Free Church, Oxford St., 10.45 and 6, Rev. Eric Phillips.
Ainsworth, Un. Chapel, Knowsley Rd., 11 and 3, Rev. B. Gill.
Ashwell. (See Lytham St. Annes.)
Ashton-under-Lyne, Richmond St., 6.30, Rev. C. P. Scott.
Astley, Unitarian Chapel, Manchester Rd., 11 and 6.30, Mr. J. Mather.
Altrincham, Dunham Rd. Chapel, 11, Rev. A. W. Vallance, 6.30, Miss K. Tootell.
Bath, Trim Street Chapel, Unitarian, 6.30, Rev. A. F. D. Thomas.
Bolton, All Souls, Elmwood Av., 11.30 and 7, Dr. A. L. Adgey.
Bolton, Ujest Church, Rosemary St., 11.30 and 7, Dr. R. W. Weir.

BESSELS GREEN (nr. Sevenoaks), Unitarian Ch., 11, Mr. W. H. BALLANTYNE.
BILLINGSHURST, Free Church, South St., 11.15, 1st and 3rd Sundays, Mr. F. COLLECOT.
BIRKENHEAD, Unitarian Ch., Bessborough Rd., 6.30, Student, U.C.M.
BIRMINGHAM, Church of Messiah, Broad St., 11 and 6.30, Rev. GORDON STUART.
BIRMINGHAM, Moseley, Un. Ch., Yardley Wood Rd., 6.30, Mr. A. CLARKE.
BIRMINGHAM, Waverley Road Church and Hurst Street Mission, Small Heath, 6.30, Mrs. H. WHITTAKER.
BLACKPOOL, North Shore, Dickson Rd., 10.45 and 6.30, Rev. FRANK COLEMAN.
BLACKPOOL, South Shore, Lytham Rd., 11 and 6.30, Supply.
BOLTON, Bank St., 10.30 and 6.30, Rev. J. GORDON DAVIES.
BOLTON, Halliwell Rd., Free Ch., 10.45 and 6.30, Supply.
BOLTON, Unity Church, Deane Rd., 10.30 and 6.30, Rev. I. L. TOSELAND.
BOSTON (Lincs.), Spain Lane, Unitarian Ch., 6.30, Rev. CHAS. SIMPSON.
BOURNEMOUTH, Un. Ch., West Hill Rd., 11, Rev. LAWRENCE REDFERN.
BRADFORD, Broadway Av., 3.30, Rev. DUDLEY RICHARDS.
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. F. A. BULLOCK
BRIDGWATER, Christ Church, Dampiet St., 11, and 6.30, Rev. W. G. TOPPING.
BRIDPORT, Unitarian Church, 11, Rev. G. RANDALL JONES, 6.30, Mrs. M. R. DICKIN.
BRIGHTON, Christ Church, Unitarian New Rd., 11, Mr. J. REECE WALKER, 6.30, Rev. F. M. RYDE.
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. J. CORAM DAVIES.
BRISTOL, Oakfield Rd., Clifton, 11 and 6.30, Rev. TYSSUL DAVIS.
BURNLEY, Unitarian Church, Trafalgar Street, 6, Miss MARION HUDSON.
BURY, Bank St., 11 and 6.30, Mr. WILLIAM MILLAR.
BURY, Chesham Unitarian Church, 11 and 6.30, Mr. SCOTT JOHNSTON.
BURY ST. EDMUNDS, Churchgate Street Chapel, 6.30, Supply.
BUXTON, Hartington Rd., 11 and 6.30, Rev. J. W. DYER.
CAMBRIDGE, Memorial Ch., Emmanuel Rd., 11 and 6, Rev. E. E. WRIGLEY.
CARDIFF, The West Grove Un. Church, 11 and 6.30, Rev. ERIC PUTIN.
CARLISLE, Unitarian Church, Lorne St., 2.15, Sunday School, 6.30, Rev. W. J. CARTER.
CHATHAM, Unitarian Church, Hamond Hill, 3, Rev. W. HAYES.
CHELTENHAM, Bayshill Unitarian Church, 11, Study Service, 6.30, Rev. BARBARA THOMAS.
CHESTER, Matthew Henry's Ch., 11 and 6.30, Rev. R. H. WILLIAMSON.
CHESTERFIELD, Elder Yard Chapel, Choir Services, 10.45 and 6.30, Rev. E. STANLEY PETERS.
CROWDENT CHAPEL, Atherton, 10.45 and 6.30, Rev. E. GLYN EVANS.
CORK, Prince's St., 11.30 and (occ.), 7, Rev. W. A. WEATHERALL.
COSELEY, Staffs., Old Meeting House, Old Meeting Rd., 11 and 6.30, Rev. W. HAWORTH.
COVENTRY, New Great Meeting House, Holyhead Rd., 11 (Children's Church), 6.30, Rev. P. C. WHITEMAN.
CREWE, Free Christian Church, Beech St., 6.30, Mr. BUCKLEY.
CREWKERNE, Un. Ch., Hermitage St., 11 and 6.30, Rev. FRANCIS TIBEY.
CROYDON, Free Christian Church, Wellesley Rd., 11, Rev. J. P. CHALK.
DEAN ROW, 10.45, Rev. E. E. WRIGLEY. STAL, 6.30, Rev. E. E. WRIGLEY,
DENTON, Wilton Street Chapel, 11 and 6.30, Rev. JOHN GILL.
DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. CONSTANCE HARRIS.
DITCHLING, Old Meeting House, 10.45, Rev. FRED M. RYDE.
DONCASTER, Free Christian Ch., Hall Gate, 11 and 6.30, Rev. A. J. MARTIN.
DOVER, Adrian Street Unitarian Church. 1st and 3rd Sundays, 6.30, Supply.
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS.
DUDLEY, Old Meeting House, Wolverhampton St., 11 and 6.30, Rev. W. T. WILKINS.
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. WHITEHOUSE.
DUNDEE, Un. Ch., Constitution Rd., 11 and 6.30, Rev. ALBERT WHITFORD.
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. R. TAVENER.
EVESHAM, Oat Street Chapel, 11 and 6.30, Rev. W. PRIESTLEY PHILLIPS.
EXETER, George's Chapel, South St., 11 and 6.30, Rev. D. B. FRASER.
GAINSBOROUGH, Unitarian Ch., Trinity St., 3.15, Rev. H. W. KEMSHALL.
GIG CROSS, Hyde Chapel, 11 and 6.30, Supply.
GLASGOW, St. Vincent Street Un. Ch., 11 and 6.30, Rev. ALEXANDER REID, 7, Study Circle.
GLOSSOP, Fitzalan St., 10.45 and 6.30, Rev. H. G. WOODFORD.
GLOUCESTER, Barton Street Church, 6.30, Rev. BRIAN GOLLAND.
GODALMING, Meadrow Chapel, 3.15, Family Worship, Rev. G. MABEL BRAGER.
GUILDFORD, Ward Street Church, 11.15, Mr. I. W. BOND.
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. E. A. LEES.
HALIFAX, Northgate End, 10.45 and 6.30, Supply.
HASTINGS, Free Chris. Ch., South Terrace, 11 and 6.30, Rev. DENISON HILTON.
HECKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. C. BARTLETT.
HEMSLEY, Presbyterian Ch., off Market St., 10.45, Rev. G. L. CLARKE, 6.30, Principal R. V. HOLT.
HEYWOOD, Kingswood, 11 and 6.30, Rev. T. A. GORDON.
HINDLEY, Worsley Rd., 6.30, Rev. J. MARTIN HALL.
HORWICH, Unitarian Free Church, 6.30, Miss JOYCE HARLEWOOD.
HUDDERSFIELD, Fitzwilliam St., 6.30, Study Service, Rev. T. BRETT DAVIES.
HUMBLEY, Unitarian Church, Joseph St., 6.30, Rev. A. WHITAKER.
HULL, Park Street Church (Unitarian) 11, School Service, 6.30, Rev. R. PHILLIPSON.
IDLE, Old Meeting, East St., 11, Supply, 6.30, Rev. G. RANDALL JONES.
IPSWICH, Unitarian Ch., Friars, St., 11, Supply.
KENDAL, Market Place Chapel, 11 and 6.30, Supply.
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER, Sunday School Anniversary.
KNUTSFORD, Brook St. Chapel, 11 and 6.30, Rev. STANLEY MOSSOP.
LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL.
LEEDS, Mill Hill Chapel. 10.45 and 6.30, Rev. R. NICOL CROSS.
LEICESTER, Narborough Rd., 11, Junior Ch., 6.30, Rev. G. E. HALE.
LEICESTER, The Great Meeting, East Bond St., 11 and 6.30, Rev. L. MASON.
LEIGH, Unitarian Church, Twist Lane, 11 and 6.30, Rev. J. PIPKIN.
LETCHWORTH, Vasanta Hall, Gernon Walk, 6.30, Supply.
LEWES, Westgate Chapel, 11, Dr. H. W. STEPHENSON.
LINCOLN, High St., Unitarian Church, 6.30, Rev. H. W. KEMSHALL.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. L. A. GARRARD.
LIVERPOOL, Bootle Free Church, 6.30, Mr. S. KNIGHT.
LIVERPOOL, Domestic Mission, Mill St., 6.30, Rev. J. KEIR MURREN.
LIVERPOOL, Gateacre Chapel, 11, Rev. DUNCAN P. STEWART.
LIVERPOOL, Hamilton Rd., Everton, 6.30, Supply.
LIVERPOOL Hope St., 11 and 6.30, Rev. SIDNEY SPENCER.
LIVERPOOL, Ullet Rd., 11 and 6.30, Rev. E. SHIRVELL PRICE.
LONDON, Bell Street, Edgware Road, 6, Rev. W. M. LONG.
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. A. J. LONG.
LONDON, Brixton, Effra Rd., 11, Rev. E. G. LEE.
LONDON, Essex Church, Palace Gardens Terrace, W.8, 11 and 3.30, Rev. JOHN BALLANTYNE, 6.30, Mr. REECE WALKER.
LONDON, Forest Gate, Upton Lane, 6.30, Rev. W. H. CORDELL.
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. JOHN CROFT.
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Mr. F. CORDELL.
LONDON, Hampstead, Rosslyn Hill, 11, Dr. STEPHENS SPINKS.
LONDON, Highgate Hill, Unitarian Church, 11, Rev. G. J. G. GRIEVE.
LONDON, Ilford, High Rd., 6.30, Women's League Service, Miss M. GRIFFITHS.
LONDON, Islington, Un. Ch., Upper St., Preston Hall, 7, Rev. F. HINKINS.
LONDON, Kilburn, Unitarian Chr. Ch., Quex Rd., 11, Rev. VICTOR FOX.
LONDON, Lewisham, Un. Ch., High St., 11, Mr. J. W. PETERKEN.
LONDON, Leytonstone, Lea Bridge Rd., Knotts Green, 6.30, Mr. H. CUMMING.
LONDON, Mansford St. Chapel, Bethnal Green 6.30. Rev. J. W. DUMBLE.
LONDON, Newington Green, Unitarian Ch., 6.30, Rev. JOHN BALLANTYNE.
LONDON, Richmond Free Church, Ormond Rd., 11, Rev. ETHEL KAY.
LONDON, Rhyl St., Kentish Town, 6.30, Rev. GORDON BEVERLEY.
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. W. C. NEWTON.
LONDON, Theistic Ch., 18 Great Marlborough St., W.1, 11, Rev. F. HANKINSON.
LONDON, Wandsworth, Un. Church, East Hill, 11, Rev. W. M. LONG.
LONDON, Welsh Unitarian Church, at Highgate Hill Unitarian Church, 6, 1st and 3rd Sundays, May 21st, Rev. T. L. JONES.
LONDON, Wood Green, Unity Church, Newnham Rd., 6.30, Rev. G. J. G. GRIEVE.
LOUGHBOROUGH, Victoria St., 6.30, Mr. BUXTON-BOND.
LYTHAM ST. ANNES (ANSDELL), Unitarian Church, Channing Rd., 11 and 6.30, Rev. HERBERT CRABTREE.

MACCLESFIELD, King Edward St., 10.45 and 6.30, Rev. H. L. SHORT.
MAIDSTONE, Unitarian Ch., Market Buildings, 6.30, Br. E. RAMAGE.
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 10.45 and 6.30, Rev. KENNETH SHERRATT.
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. F. KENWORTHY.
MANCHESTER, Failsworth, Deb Lane Chapel, 10.15 and 6.30, Supply.
MANCHESTER, Gorton, Brookfield Church, Hyde Rd., 10.45 and 6.30, Rev. F. COTTIER.
MANCHESTER, Mill Street Free Church, Bradford, 3, Mr. R. S. SALT.
MANCHESTER, Mouton Ch., Eccles, 10.45 and 6.30, Supply.
MANCHESTER, Pendleton ,Un., Cross Lane, 6.30, Mr. F. G. MASON.
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. C. A. PIPER.
MANCHESTER, Renshaw St. Mission, 6.30, Rev. A. J. HEALE.
MANCHESTER, Stand Chapel, Whitefield, 10.45, Rev. G. D. FOOTE, 6.30, Rev. W. MILLAR.
MANCHESTER, Wilbraham Rd., Chorlton-Cum-Hardy, 6.30, Mr. A. E. POTTS.
MANCHESTER, Wythenshawe, Un. Church, Brownley Rd., Benchill, 6.30, Pastor J. S. HALLAM.
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH TWISS.
MEXBOROUGH, Free Christian Ch., 10.30 and 6.30, Rev. E. A. DAVIES.
MIDDLEBOROUGH, Christ Ch., Unitarian, Corporation Rd., 6.15, Supply.
MIDDLETON, Old Road Chapel, 6, Rev. JOHN EVANS.
MORECAMBE, see LANCASTER.
MOSSLEY, Christian Church, Stamford Rd., 10.30 and 6, Rev. W. WARRINGTON.
NANTWICH, Old Chapel, 6, Mr. COOKE.
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. H. BARNES.
NEWCASTLE, Staffs, Unitarian Old Meeting House, 6.30, Rev. W. J. MCELDOWNEY.
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. F. SOWELL.
NEWPORT, I.o.W., Un. Ch., High St., 11 and 6.30, Rev. L. CHANDLER.
NEWTON ABBOT, Abbacy St., 6.30, Rev. C. G. TOOZE.
NORTHAMPTON, Kettering Road Church, 11 and 6.30, Rev. A. MORRIS.
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY.
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. GORDON BELAM.

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DEATHS

HERFORD.—On May 4, Amy Catherine, of 47 Parsonage Road, Withington, Manchester, in her 97th year.

SPARHAM.—On May 4, at a St. Alban's nursing home, Mary Beatrice Louisa Sparham, in her 87th year, beloved wife of the late Rev. Charles George Sparham and mother of Griffith John and George Brynmor Sparham. Interred at Islington Cemetery, Finchley.

OLDHAM, Lord Street Church, 10.45; 2.30; 6.30, School Anniversary Services, Rev. E. D. EVANS.
OXFORD, Manchester College Chapel, 11.30, The Rev. The Acting Principal.
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH.
PADIHAM, Nazareth Unitarian Ch., Knight's Hill, 10.30 and 6, Rev. W. HILL-WARRING.
PLYMOUTH, Unitarian Centre, Houndiscombe Rd., 11 and 6.30, Rev. E. H. KERSLEY.
POOLE, Unitarian Church, Hill St., 6, Rev. E. PENN.
PONTYPRIDD, Unitarian Church, Morgan Street, 6, Rev. A. R. TAYLOR.
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STURGES.
PRESTON, Unitarian Chapel, Church St., 6.30, Rev. ALUN WILLIAMS.
PUDSEY, Un. Church, 10.30 Rev. T. BRETT DAVIES, 6, Supply.
RAWTENSTALL, Unitarian Church, Bank St., 10.45, Children's Service, 2.45 and 6, Rev. G. D. FOOTE.
RINGWOOD, Hants., The Meeting House, 1st, 3rd and 5th Sundays, 11, 2nd and 4th Sundays, 6.30, Rev. Dr. J. C. FLOWER.
ROTHERHAM, Church of Our Father, 10.30 and 6.30, Supply.
ROCHDALE, Blackwater St., 10.30 and 6.30, Rev. W. BEES.
SALE, Atkinson Rd., 11, Rev. C. A. PIPER.
SCARBOROUGH, Un. Ch., Westborough, 10.30, Rev. J. STROCHAN.
SHEFFIELD, Unity Church, Crookesmoor Rd., 11 and 6.30, Rev. E. D. DAVIES.
SHEFFIELD, Fulwood Old Chapel, 11, Rev. D. T. EVANS.
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. MORSE.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. S. WHITBY.
SHREWSBURY, High St., Unitarian, 11 and 6.30, Rev. A. H. LEWIS.
SIDMOUTH, High St., Unitarian, 11 and 6.30, Rev. F. D. JONES.
SOUTHAMPTON, Friends Meeting House, Ordnance Road, 6, Women's League Service, Mrs. L. REDFERN.
SOUTHEND-ON-SEA, Darnley Road, 11, Children's Church, 6.30, Rev. E. G. GRIST.
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. A. H. BEETLES.
STALYBRIDGE, Un. Ch., Canal St., 10.30 and 6.30, Rev. E. D. EVANS.
ST. HELENS, Corporation St., 11 and 6.30, Rev. DUNCAN STEWART.
STOCKPORT, Un. Ch., St. Peter's Gate, 10.30 and 6.30, Rev. IRVIN HODGSON.
STOCKTON-ON-TEES, Wellington St., 6.30, Supply.
STOURBRIDGE, Presbyterian Un. Chapel, 11 and 6.30, Rev. ROSALIND LEE.
SUNDERLAND, Bridge St., 11, Family Worship, 6.30, Mr. F. J. HAMBLEN.
SWANSEA, Pennard, Free Christian Meeting House, 11, Rev. BASIL VINEY, 6.30, Rev. NOEL JAMES.

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SWINTON, Swinton Hall Rd., 10.45 and 6.30, Rev. J. H. SMITH.
TAUNTON, Mary Street Church, 11 and 6.30, Rev. JOHN UNSWORTH.
TAVISTOCK, The Abbey Chapel, 6.30, Rev. ROSAMOND BARKER.
TENTERDEN, Old Meeting House, Ashford Rd., 6.30, Rev. E. KERRY.
TODMORDEN, Unitarian Church, 10.45 and 6, Rev. MAURICE JOHNSON.
TORQUAY, Unity Ch., Montpellier Rd., 6.30, Rev. C. W. TOWNSEND.
TROWBRIDGE, Conigre Unitarian Ch., 11, Rev. A. F. O. THOMAS, 6, Supply.
WAKEFIELD, Westgate Chapel, 10.45 and 6.30, Mr. E. SHAW.
WALLASEY, Memorial Church, Manor Rd., 11 and 6.30, Rev. EDGAR HILL.
WARRINGTON, Cairo St., 10.30 and 6.30, Rev. E. W. DEAKIN.
WARWICK, High Street Church, 3, Rev. T. J. JONES.
WATFORD, Friends House, Derby Rd., (by permission), Last Sunday in Month, 7.30, Rev. LILIAN PRESTON.
WEST BROMWICH, Lodge Road Church, 6.30, Mr. C. R. HUDSON.
WEST KIRBY, Brookfield Gardens, 11 and 6.30, Rev. A. DAVID WILLIAMS.
WHITBY, Flowergate Old Chapel, 6, Mr. T. B. KETTLE.
WOLVERHAMPTON, All Souls' Church, 6.30, Rev. LESLIE KEMP.
WOODHALL SPA, Mill Lane, 2.30, Rev. CHAS. SIMPSON.
YORK, St. Saviourgate Chapel, 6.30, Rev. G. S. WOODS.

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AUSTRALIA

ADELAIDE, Un. Christian Church, Wakefield St., 11 and 7, Rev. CHAS. GIBSON.
MELBOURNE, Unitarian Church, Cathedral Place, C.2, 7.30, Rev. V. JAMES. Monthly service at 4.
PERTH, Unitarian Free Christian Fellowship. Secker's Hall, 421 Wellington St., 11, Hon. Minister, R. H. FEATHERSTONE. Phone W. 2875.
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.), 7.15, Rev. J. B. TOWERS. Church Telephone: F.A. 8913.

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